Universal Religion.

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PROCEEDINGS AT THE FIRST ANNUAL BANQUET

of the

SOCIETY FOR UNIVERSAL RELIGION.

The first annual banquet of the Society for Universal Religion was held at the Hotel Washington, Wednesday evening, May 10th. One hundred and thirty-one friends of the new movement in religion assembled at half past six for a half hour's informal reception in the spacious "red" parlor. Shortly after seven all were stationed at their seats in the banquet room, when Mr. Martin, called upon by President George to speak a word of thankfulness, said: "May the spirit of gratitude for all the blessings of Providence make itself inly felt, and may we show forth our gratitude not only with our lips, but also by our lives." Then followed an hour devoted to the excellent, simple menu provided by Manager Harbaugh of the hotel. The long rows of tables were beautifully decorated with flowers and ferns by a committee from the "Women's Union," and in accordance with the thoughtful suggestion of Mr. Leo Kohn each lady guest was presented with a large white carnation from the "Men's Non-Sectarian Club," under whose direction the banquet was arranged. Tastefully printed souvenir programmes were placed at each plate. At the top of the first page were the words, "We need freedom for truth's sake and truth for life's sake," quoted from one of Mr. Martin's discourses. On the second page, over the menu, was inserted the sentence which he usually speaks when asked to "say grace." For the third page Samuel Long-

fellow's lines were chosen for their appropriateness in connection with the reports of work done during the season by the various branches of the Society:

"Look backward, how much has been won.
Look round, how much is yet to win!
The watches of the night are done,
The watches of the day begin."

Schiller's noble statement on "religion" was placed on the fourth page of the programme:

"What is my religion? I'll tell you.
None of all that have been do I embrace
The Cause? Truly religion it is."

The presence of a delegation from the Tacoma Society was a source of special pleasure to the local constituency. Besides Mr. Nesbitt, minister of the "Tacoma Free Church of Universal Religion," came Mr. and Mrs. J. P. Sharman, Mr. and Mrs. R. J. Davis, Mr. and Mrs. C. A. Darmer and Mrs. M. M. Sloan. During the evening a telegram was received from Mr. R. T. Reid, dispatched from Eugene, Ore., expressing regret at his unavoidable absence, and the hearty applause with which his message was received gave evidence of a corresponding regret in the hearts of those present. For eleven years Mr. Reid was the honored treasurer of the Tacoma Society, and upon his removal to Seattle was promptly elected a member of the board of trustees.

The programme of speeches and reports began with Mr. George's opening address:

INTRODUCTORY ADDRESS.

Judge Robert R. George,
(President of the Society.)

This occasion will always stand as a "red letter day" in the history of the Society for Universal Religion. If you are not advised as to the meaning of the term "red letter day," I promise that you will be fully enlightened by the time that you have heard the reports from the "Junior Branch." We of the "Men's Non-Sectarian Club" have had many delightful and edifying meetings in this beautiful banqueting hall, but this evening brings to us the perfection of delight in that we have with us the ladies of our society. But not alone to the ladies of our home society are we indebted for the pleasure and success of this our first annual banquet. We have also to acknowledge a similar obligation to our sister society in

Tacoma for having sent a representative delegation to add to, and share with us, the joy of this occasion. My privilege and pleasure it is to extend to you all our heartiest welcome. In the announcement of the first speaker on our programme, no introduction is necessary. First as a successful teacher of modern languages and then as the minister of the First Free Church of Tacoma he is well known to all. Mr. Nesbitt enjoys the peculiar distinction of being the first man ever ordained to the ministry of our Cause, of free, spiritual and universal religion. Others have graduated from one or another of the established denominational schools of Christendom, but Mr. Nesbitt came directly from the laity and was officially ordained to the ministry of our movement last September. Mr. Nesbitt will now address you.

Address of Norman H. Nesbitt.

(Minister of the Tacoma Free Church of Universal Religion.)

It has impressed me more deeply than mere words can express to see such a large and representative gathering of people, all assembled to do honor to the glorious cause of Free, Spiritual and Universal Religion. A feeling of deep gratitude fills me when I realize that we of the Tacoma delegation have the great privilege of being an integral part of the great movement here represented. Originally professing adherence to divers creeds and dogmas of the dead past, we now come together in brotherly love to declare our devotion to the highest ideal ever set forth in any religion at any period of recorded history. Man is by nature gregarious, hence the formation of clubs and societies is in perfect accordance with a law of nature. Religious leaders are created in response to the spiritual demands coming from the souls of earnest men and women, some unexpressed thought that is seeking for a voice. It is this element in the human heart that inspires such a natural and gifted leader as Mr. Alfred W. Martin, your beloved minister, makes him your instrument, and leads him on to conquest.

The most difficult thing for "liberals," often, is to be liberal.. Let us not regret that we owe a great debt of gratitude to the "orthodox" past. We must more deeply esteem the

freedom of speech and thought we enjoy this evening by bearing in mind the fact that our liberty has cost much, that it has cost tears and blood and the lives of good men, noble women and innocent babes. Without the sufferings of the martyrs, we could not be here, and free. The feet of those brave souls who have prepared the way for us have been scarred and bleeding, and have left red marks on the sands of time. Through education and a growing knowledge of natural law, we have unpeopled the darkness, and the night is without terror. Theology did not do this, nor supernatural intervention, but the orderly growth and evolution of man. Many men and women are still depending upon something outside of themselves. The aim of our Tacoma and Seattle Societies is to make people free from soul-dwarfing and exclusive sectarianism. The freedom of thought we exercise is not an institution. It is a life, and it aims to be in harmony with the law of evolution and progress, which is the eternal law of God. The Infinite creates man free, and we of the Society for Universal Religion are not trying to set up an authority by which men shall be governed, or before which they shall bow; our object is rather to lift men up, that they may brush the dust from their bended knees. The religions of the past were necessary. Universal Religion is necessary today, and it has already spread abroad in the land a spirit of greater tolerance. The iconoclast has had his day, has played his part. There is good in all, and the underlying principle of harmony in all religions and creeds is being recognized by the earnest seekers after truth who are to be found in every church. It was necessary, long ago, that birds should wear scales, but the bird needs them no longer. We are now learning to live in harmony with the law of love which has been taught by all the divinelyinspired teachers of the ages, from Jesus to Emerson.

Once again, on behalf of your sister society, the First Free Church of Tacoma, permit me to express the sincerest gratitude for your cordial kindness and brotherly goodwill.

Address of R. J. Davis.

(Member of the Board of Trustees of the Tacoma Society.)

Though I am but a poor substitute for Mr. Harvey L. Johnson on this programme, I could not refuse, when asked, since coming here, to talk to you for a few minutes. Let me express the sense of appreciation, which we from Tacoma feel, for this opportunity to meet and enjoy the fellowship and hospitality of the Seattle people who are traveling along the same lines of religious thought that we have followed for ten years or more, and to hear something of how the Cause progresses.

Some years ago, we heard much, in politics, about the "Crime of '73." But some of the members of the First Free Church of Tacoma think a greater crime was committed in 1903; and I now have the opportunity to charge you with the crime. You stole our minister! On reflection, I admit I cannot blame you for it. Probably if I had lived in Seattle at the time, I would have been deep in the plot. The thief on the cross was forgiven; so there is hope for you! But we were disconsolate and sorely troubled. Many of us could not see that any good could come of it. Our vision was not clear. Our good friends said: "In this new religious movement the personal equation is everything. Mr. Martin equals the First Free Church. Take Mr. Martin away and there is nothing left." We have proven the error of this theory, and we have found another leader worthy of the cause. Where there was one congregation there are now two. We were simply giving Mr. Martin up to a larger field of work, as you in your turn must do, when other and larger cities are found to be ready to receive the message he brings. Can you do this much for the cause? Verily, I say unto you, there is a cause! The influence of thought along the lines of Universal Religion is a force in the universe as indestructible as the heat and light of the sun. If the societies at Tacoma and Seattle were annihilated and their members translated to the planet Mars, the cause would not perish from among men. Whisperings of it have already been heard around the world. It is beyond our power to stop it, or to control it; but let us be thankful that it is progressive and inclusive and that, therefore, it will be the religion of a hundred and a thousand years hence.

Address of Leo Kohn.

(Member of the Advisory Council.)

The assertion made by the last speaker that we have stolen our Dr. Martin from Tacoma, proves to me beyond any doubt what great sinners and rascals we must be. There was a time when we admired one another, at our meetings, recounted our many good deeds, and came to the conclusion that we had good reason to feel proud of ourselves. But ———. Several years ago, when in Fairhaven with our local Chamber of Commerce, the mayor presented that body with three enormous keys, one of which was inscribed with: "Watch Them." In Port Townsend they proclaim us to be thieves, endeavoring to steal their custom house!! At Juneau, Alaska, they also have their opinion of us—totem pole recollections. And now comes a good brother from Tacoma and accuses us of the Martin Steal. Our bump of self-esteem and our pride, ladies and gentlemen, is greatly diminished. We thought we were a pretty nice sort of people, gifted with good principles; but, in view of the above statements, we feel what great sinners and reprobates we must be!!

The selection of a topic has been left to my discretion and my choice fell upon a subject, both dear and respected by us all, one in which we all are interested, "**Woman.**" No better motto could I select than the words of the immortal Schiller, whose centenary was celebrated only yesterday. The first words of his "Praise of Woman," the translation of which your humble servant has manufactured and glued together, reads: "Honor the ladies; they weave and twine heavenly roses into your life and mine." I could extol my subject and devote fifty hours of praise upon her, were it not for the wise interference of our circumspect committee in placing a faithful guard on each side of me, as you see; one with a time piece and the other with a pullback, for only five to eight minutes are granted for each address. Greater, brighter and more eloquent men have spoken upon this subject, and I may say that I fully agree with them in what they have said or what they intend to say. But very few, if any, have ever spoken about our Woman's Union, about the useful, philanthropic and self-denying work they are carrying on, year in, year out. The military bodies all over the world

admire and obey their field-marshal; he plans and guides them to glory. In our national game we require the right and the left fielder. Well, such a field-marshal, such an indispensable right and left fielder has the Woman's Union, in the person of Mrs. Alfred W. Martin. May the Union, under the leadership of the field-marshal, Mrs. Martin, continue in its usefulness and meet with every possible success, and in the line as fielder may she, who commands the right and left fields both, score all the points possible to attain. In the line of praise and good wishes to them, I consider it as a special privilege to mention the successful efforts of the talented, clover-leaf that has enhanced our meetings with delightful music—the clover-leaf that, with its string music, has loosened our heart strings, to whom we are in gratitude bound; the Misses Crow, who have so unselfishly tendered their services to our Society. And as sweet melodies and harmony emanate from the strings that are upon their musical instruments, may a string of melody and harmony unite all the members of the Society for Universal Religion for years and years to come.

Address of Rabbi T. F. Joseph.

There is a story told that at the funeral of one of the French Rothschilds, a man was noticed outside the bank crying very bitterly. He stayed weeping for some time, till at last one of the clerks went up to him. "My good man," said he, "do calm yourself. We all loved and respected the baron very much, but our grief, however extravagant, will not bring him back to life again." But the man continued to sob more violently than before. "Besides," added the clerk, "you were not even a member of the family." "I know I am not," replied the other; "That's why I am crying." Tonight, at this festal gathering, I am not sorry that I am not a member of the Rothschild family, for, if I were, I might not have the pleasure to be a member of the Martin family. According to the Jewish calendar, the time intervening between Passover and Pentecost is called "Sephira." The orthodox Jews are counting the "Omer." It

was customary to count the time from the bringing of one measure of the barley harvest until with the beginning of the fiftieth day, on which the feast of "Shevuosh" or Pentecost fell, a wheat offering was brought to the Temple. While originally, when the Jews were living in Palestine, this may have been a season of joy, it was later changed into a period of sorrow, for it was the time that some of the heaviest misfortunes fell upon the people of Israel. During this time, the famous Rabbi Akiba was stricken with a dreadful disease. At this time the Crusaders, in their search for the tomb of the "Prince of Peace," killed and slaughtered many Jews. It was also about this time that the terrible monster of cruelty, the Inquisition, began its death-dealing operations in the sunny Iberian peninsula. But, fortunately, these times have changed. Such a gathering that is represented here is a convincing proof that the world has moved forward and that we have progressed with it. We are all approaching the ideal of brotherhood, for we believe that, no matter what the profession of a man, no matter what the measure of his intellect or the size of his worldly goods, if he is living according to the truest dictates of his conscience, if he practices the national laws on our statute books, he is one of us, and deserves to be called our brother.

> "For a' that and a' that,
> And man to man, the world o'er,
> Shall brothers be, for a' that."

This is the centenary of Schiller's death. We hear a good deal about the "Lieblingsdichter" of Germany just now. The echoes of the imposing Schillerfeier held at the Grand Opera House last Tuesday night are still ringing in my ear. Perhaps some of you have seen Ritschli's famous statue before the Court Theatre at Weimar. On a single pedestal, side by side, stand the two men who, more than all the rest, made not alone that theatre, but that town and that duchy famous above any other in literary Germany—Goethe and Schiller. The elder poet holds a wreath before him on which the younger also has laid his hand, so that either might seem to be offering it to the other—a fitting memorial of a friendship, which, once formed, was never clouded by any selfish ambition or inferior sentiment. In

this same spirit of friendship, I wish to tender you, my esteemed friend, colleague, Bro. Martin, and to you, mon cher ami qui est ici avec nous ce soir, the Rev. Mr. Nesbitt, my best congratulations and those of my congregation, and I hope that all the many grand wishes that have been expressed by the speakers and the workers on this gala evening will be abundantly fulfilled.

Following these addresses a series of reports were read, representing all the various activities in which the Society has been engaged during the season of 1904-'05.

The Kindergarten.

Miss Ellen Creelman, Supervisor.

Our Kindergarten has been conducted during the present year by Mrs. R. W. Taylor and Mrs. Edwin Dean, assisted by Mrs. C. E. Dewhurst and Miss Atkinson. Since last October there has been an enrollment of fifteen and an average attendance of ten. At the "Festival" Sundays the Kindergarten has had a part in the programme, serving to acquaint the audience with the nature and method of the work. The children throughout the year have shown much happiness, thus indicating their unconscious acceptance of the suggestions offered to them. Many of the parents have expressed their interest in the Kindergarten, also their grateful appreciation of what has been offered to the children. The religious education of the child cannot be separated from his general education. All that contributes to his natural education, physical, mental and moral aids the child with reference to his religious development. The Kindergarten programme deals with the near interests of the child, offering him such suggestion as will encourage him to exercise his strength naturally as he comes in contact with his environment. The Kindergarten programme takes into consideration the child, his environment and the child's adjustment to his environment through the application of life's principles in daily conduct. The Kindergarten programme commences with the home and the various members of the family. It also includes little playmates, friends, and all who directly or indirectly add to the comfort of the home. It also takes into consideration

the domestic animals and all other living things seen by the child; birds, bees, butterflies, etc. The subject of plant life also forms an interesting part of the Kindergarten programme. Flowers, trees, grasses, fruit and vegetables. Also all natural phenomena, sun, moon and stars and rain, etc.—their usefulness to all life. Thus the child receives right impressions of relationships and commences in his small way to adjust himself to his environment and a true preparation is made for the higher appreciation of religion in later life.

Supplementing this report, Mrs. E. L. Dean, in response to the chairman's invitation, said:

I did not know that this was to be a "surprise party." I did not know until just now that I was to say anything. The report just read by Mrs. Dewhurst, for Miss Creelman, is so complete that it only remains for me to say that I have enjoyed teaching the children and only hope they have gained as much from me as I have from them. A little incident recently occurred that might interest you as showing one instance of good that our Kindergarten is doing.

One of the mothers came to me and asked for the words of "Good Morning, Merry Sunshine." After I had given them to her she told me she wanted them for one of her little girls, who, ever since babyhood, had waked up crying. But since "Good Morning, Merry Sunshine" has been daily sung, tears are dispelled and smiles reign instead.

The Junior Branch.

John Dewhurst, President.

The Junior Branch of this Society held its opening session for the season on the first Sunday of October. Instead of meeting in a body each Sunday and being addressed by Mr. Martin, as had been done heretofore, the members were organized into eight classes, graded according to age. A corps of competent teachers have conducted the classes throughout the year, meeting fortnightly with Mr. Martin to prepare the lessons. A very attractive bulletin was issued at our initial meeting, outlining a

course of study on "Habits," most of the lessons being illustrated by "Perry" pictures, a copy of which was given to each pupil. At the close of each lesson, all the classes met with Mr. Martin for an informal examination. At our sessions we use the "responsive readings" compiled by Mr. Martin from selections from the world's great Bibles. The "closing sentence," recited in unison each Sunday, is selected from this reading. On New Year Sunday we introduced the new collection of ethical songs and festival carols compiled by Mr. Martin during his vacation and now in use also at Tacoma. During the year we will have had six festivals or "red-letter days," as they are called: Oct. 30, the "Harvest Festival;" Dec. 25th, the Christmas Festival;" Jan. 22, "Humane Sunday;" Feb. 19, "Patriotic Sunday;" April 23, "Easter," and on our last Sunday, May 28, we will celebrate what is known as "All Prophets' Day," a commemoration of all the world's great prophets and teachers. On these "red-letter days" we have "special" exercises, consisting of music, recitations, essays, and a "sermonette" by Mr. Martin. Every six weeks, on a Friday or Saturday evening, we have had a party for the members only. Especially remembered among these good times was the illustrated talk Mr. Martin gave us on the "St. Louis Exposition." Beginning with his last birthday, in January, we started what we call a "birthday fund," with Osmond Thompson as treasurer. Each scholar, on the Sunday after his or her birthday, presents as many pennies as he or she has years. Already we have over four dollars, and this fund will be devoted to library purposes. Twice during the term each member was presented with a remembrance from Mrs. E. M. Rhodes. At Christmas each boy and girl received a handsome card, and at Easter each was surprised with a nest of candy eggs. We will have held 35 Sunday meetings by the end of May, with a signed membership of 81 and an average attendance of 55.

Junior Branch Treasury.

Dorothy Winslow.

Owing to two generous gifts of $100 and $5 given us last year, we were able to commence the season of 1904-05 with $105.69 in the bank. This year our total receipts from all sources

have been $149.76, our expenditures and disbursements have amounted to $178.86, leaving us in the bank a balance of $96.53. We have sixty-six subscribers, with a regular subscription of from one cent to twenty-five cents each, every Sunday. The average "loose" and "envelope" collections each Sunday amount to $5.20. We have no more indebtedness for this year, so we hope to commence next year with upward of $110 in the bank.

The Young Women's Alliance.

Miss Bessie Beach, President.

The Young Women's Alliance was started in January, 1904, when, at the invitation of Mrs. Martin, a number of the young women of this Society met with her to form a study club. After a few weeks a permanent organization was formed, a constitution adopted, and officers elected. The objects of the organization are: (1) To further the interests of the Society for Universal Religion, (2) to foster the spirit of service, and (3) to gain a broader culture. The meetings are held fortnightly from October to May inclusive. The course of study so far has been a number of the shorter poems of Robert Browning, with readings and explanations by Mrs. Martin. This programme has been varied occasionally with talks by Mrs. Martin on her European travels, delightful evenings being devoted to the Passion Play at Oberammergau, the Wagner Festivals at Bayreuth, Nueremburg and Florence. We have also been favored on two occasions this season with talks by Mr. Martin, besides devoting two evenings to social pleasure. Those of us who have taken advantage of the opportunity of becoming members of the Alliance feel that it has been a great privilege, for the meetings have been not only instructive and interesting, but very pleasant as well. The Alliance had hoped this season to accomplish something in the way of charitable work, the principal object in view being the establishing of a reading room for boys and girls, to be open evenings and made sufficiently attractive with reading matter, games, instructive talks, etc., to keep them off the streets. We were unable, however, to secure

suitable quarters within our means in those districts of the city where such a work is most needed. We hope that another year, with added membership and added enthusiasm, we may accomplish something along this line. The membership this year has been about twenty, but we are sure that next season this number will be greatly increased. We hope to become acquainted with and to exchange courtesies with our "sister Allance" of the First Free Church of Tacoma.

The Woman's Union.

Mrs. Alfred W. Martin, President.

The Woman's Union of this Society was organized four years ago, and during the first three years of its existence Mrs. Atkinson was its faithful president. Those were difficult years in the life of the Union, because our Society was not as well organized then as it is now. The members and attendants at the Sunday services did not know each other well, and there was not the same united interest in our great Cause that now exists. Therefore, we owe much to those early, faithful, enthusiastic workers in the organization. The Union was organized for four distinct purposes. Let me name them and give an illustration of each. 1. Our first object is to further the interests of the Society for Universal Religion. In fulfillment of this object we try to interest in our cause those who are as yet unacquainted with its meaning. We raise money for the church work and we strive to increase its activities. In this connection it should be said that no money goes toward the minister's salary, as this is provided exclusively from subscriptions pledged. 2. Our second object is to promote sociability, friendship and culture among the members. To further this end we have "Monthly Teas;" in addition to these we hold church sociables at regular intervals. At our business meetings we have had papers or lecture-talks on a variety of subjects, given by Miss Creelman, Mrs. Low, Dr. Sarah Kendall, Mr. Martin and myself. 3. Our third object is to aid in the diffusion of ethical and liberal religious literature. The Postoffice Mission provides for

this branch of our activities, and Mrs. Low, its secretary, will give a separate report of its work. 4. Lastly, our fourth object is to further the interests of scientific charity in the city of Seattle. We carry out this very important object by co-operating with the City Charity Organization and by carrying on systematic hospital work. Of these two departments you will hear detailed reports from Mrs. Winslow and Mrs. Rodoni. Our membership for the present season is 58. We have had two meetings a month, one a business meeting followed by one of the lecture-talks before referred to, and the other a "Tea" with a programme, varied entertainments and refreshments, preceded by a very brief business meeting. Our treasury has been quite ample this year, our revenue coming from various sources, such as membership dues, vacation boxes, the sale of the little booklet, "Sympathy, Sincerity, Strength;" our Christmas Bazaar, a card party, a birthday party given by the Union, the Wagner lecture-recital, given by Mr. Martin and myself. We have taken in altogether $888, which has been spent on music, philanthropy and the immediate needs of our Union. To particularize, I might mention that we have paid all the expenses of our Christmas sale and several sociables; have helped the trustees in the purchase of an organ to the amount of $120, have paid for all the professional music that we have had at our Sunday services, and the rent of the room in the Safe Deposit Building used in our charity work. We have expended $2 a month in hospital work and what was needed in the Postoffice Mission, and have completely furnished our pantry with everything necessary for a large gathering of people, besides purchasing 24 tables to be used at our sociables and teas. We close the year with about $140 in our treasury. We have in preparation a large Christmas Sale to be given next winter, and the chairmen of all its departments are doing excellent work. There seems to be almost no limit to the usefulness of an organization of capable, enthusiastic, large-souled women, who will let no petty personal considerations or feelings interfere with their loyal work for our noble Cause. Looking into the past we see how much has been done; looking into the future, we see how much is still to win, and so we will enter a new year with renewed zeal, determination and hope.

Co-operators With the City Charity Organization.

Mrs. J. M. Winslow, Chairman.

At a business meeting of the Woman's Union, held the twenty-eighth of December last, the ladies present, acting upon a suggestion of Mrs. Martin's, resolved to take charge of the clothing department of the Charity Organization Society of Seattle. Until that time they had no suitable place to keep the clothing, consequently it could neither be properly distributed nor kept in order. A committee was appointed to take charge of this excellent work, and a room was rented in the Safe Deposit Building, which is conveniently located on First Avenue, at the foot of Cherry Street. This room has been furnished with shelves, hooks, etc., and, thanks to the kind interest of Mr. Kohn, a machine has been provided. All clothing received is sorted, and, when necessary and practical, mended and cleaned, and then distributed as authorized by the Charity Organization. During the months of March and April clothing was furnished to seventy-seven persons, in one case alone enough being given to outfit, as nearly as possible, a family of ten, and in two other instances a family of three and a family of five. Shoes were also furnished to seventeen men. One can see from these figures that a large amount of clothing is necessary to keep the room supplied, and anything that is sent us in at all good condition is most welcome.

Hospital Visiting.

Mrs. Charles Rodoni, Chairman.

At the beginning of the present year the Woman's Union took up hospital work, visiting the sick at the City "Emergency Hospital" and the "County Poor Farm." Regular fortnightly visits are made by committees appointed by the President. Fruits, flowers and magazines are distributed among all the patients, and their glad, smiling faces always show how much a visit is appreciated, as many are so unfortunate as to

be without even a friend. Several Easter greetings were carried to them, consisting of colored cards, fruits and jellies. The fact that about one hundred and fifty patients are visited each month gives a fair idea of this work. We have been informed by those in charge that of all the churches in Seattle, this Society is the only one which carries on such work. Besides the money expended regularly from our treasury, members and friends have been most generous, donating fruits and reading matter. It has been decided to carry the work right on through the summer, to extend our visits to the city jail, and to co-operate with other organizations as far as possible.

The Postoffice Mission.

Mrs. F .W. Low, Secretary.

As long ago as 1896 (in Tacoma), Mr. Martin gave me the work of the Postoffice Mission, and I have been its secretary nearly ever since. That there is need for the practical work which the Postoffice Mission represents cannot be doubted. It is designed to help the "shut-ins" and those who have outgrown Orthodoxy and have not yet found the path to Liberalism. The plan is this. When an inquiry comes in answer to my advertisement, I send a package of literature and a letter requesting a reply, if the inquirer be interested, in order that I may put him on my list and supply him regularly. In most cases, for various reasons, no reply is received. I send a second and a third package, and with the third a postal to the effect that if I receive no reply I shall discontinue sending. If a reply comes, I put the name on my list and call it a regular correspondent and send literature about once a month. I have had as many as twenty-one regular correspondents, with about twelve fugitive ones. At present I have one regular and thirteen fugitive correspondents. While the work is most interesting in all its phases, it has this discouraging feature. Judging from the character of the letters received, there is some doubt whether the majority of the inquirers fully understand our literature or grasp its import. On the other hand is this encouraging thought. If but one person in all this list is

helped in the smallest degree, then the work is more than worth the doing. We are only seed-sowers after all and should not be impatient if some fields are barren ground. Small and insignificant as the Postoffice Mission now is, it may yet do an immense work by sending abroad our message of Universal Religion, the grandest message that has yet been conceived.

The Mission Sunday School.

Mrs. M. R. Dahnken, Director.

On Sunday, April 9, a Mission Sunday School was opened at 2813 Western Avenue. The attendance has averaged sixteen. The lessons taught are those used in the Junior Branch of our Society, and each Sunday we have a general open discussion of the main points. The "closing sentence" is remembered from week toweek with surprising accuracy. We have good reason to believe that some truths are sinking into those child-minds which will help to mould character and make useful and honorable citizens. The flowers used during the session are, at its close, taken to a hospital or to some neighbor who is ill, thus giving the children a taste of the joy of doing good, which is an aid to being good. On Easter Sunday their young hearts were gladdened by Mrs. Rhodes' generous gift of candy Easter eggs. The happy little ones voted to send a letter of thanks to their kind friend and to take the surplus nests of eggs to the "Ryther Home," into the lives of whose inmates sunshine comes but rarely. We hope to make the mission Sunday School a permanent feature of the work and ask your cooperation and sympathy, realizing that so much depends on the influences exerted in childhood, for)

"What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—
That to the world are children,
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunk below."

The Men's Non-Sectarian Club.

E. L. Dean, President.

Our club was formally organized at the November banquet, a short constitution and by-laws were adopted, and the following officers elected: E. L. Dean, president; D. T. Child, vice-president; J. W. McCloy, secretary; Knute Nelson, treasurer; W. B. Fraser, F. H. Padell, Geo. B. Nicholl, directors. This club is composed of members and friends of the Society for Universal Religion and was organized to enable the men attending the parent Society to become better acquainted, to develop the spirit of fellowship, and to further the interests of the Society. Our attendance has been from 28 to 56. In December we had a stereopticon-lecture on "Florence" by Mr. Martin, and you can all imagine what a treat it was, you who hear his sermons Sunday nights. In January we had a lecture by Professor Meany on "The Lewis and Clark Expedition;" in February, a paper by Major Newell, on "The Religion of the Dakotas;" in March, a lecture or "Sermonette" on the "Clover Leaf," by Rev. J. P. D. Llwyd of St. Mark's Church, and in April a stereopticon-lecture by the Rev. Mr. Nesbitt on "South Africa." Our plan has been to hold an informal dinner here each month and, after an hour devoted to the menu, listen to the speaker of the evening and adjourning about half past ten. I have made this report brief because when I think of the great work the Woman's Union is doing compared to what we men have accomplished, I feel like "thirty cents." I wish to say in closing that we have all looked forward to this occasion, when we could have our wives and sweethearts and lady friends with us. And it also makes us happy to have our Tacoma friends with us. May they come often. For the good of the club I suggest that a good, strong man be selected for president next year, such a man as our vice-president, Mr. D. T. Child.

The Adults' Sunday School Study-Class.

E. S. Johnston.

The Adults' Class has met every Sunday since November first, barring the "red-letter" days of the Junior Branch of our Society. The purpose of the class is to aid members in gaining a better grasp of the more important features of our movement, a grasp to be obtained in no better way than by discussion between the teacher and the taught. The class is personally led by Mr. Martin and the basis of study is Miss F. L. Abbot's "Faith Built on Reason." The led as well as the leader derive much instruction and great benefit from the free discussion of the various questions brought up. The sessions are purely informal and absolutely free to all who care to ask questions or express opinions. On May 7, Mrs. Simon Frazier read an excellent paper upon "The Advancement of Christianity upon Judaism," and Mrs. J. W. Crow discussed "The Advancement of Protestantism on Roman Catholicism." This plan will be continued next season, men and women alternating with prepared papers or talks on the questions at issue. The maximum attendance has been as high as 40 or over, while the minimum has not fallen under 25. The sentiments of the whole class can safely be voiced by saying that the hour seems very short, for it ends about the time the interest waxes greatest. Attendance is free to all comers, regardless of birth, breeding, or "previous condition of servitude"—to creeds.

The Monthly Magazine.

Samuel Collyer, Treasurer.

The editor has requested a brief report from me as to the condition of our monthly paper from the viewpoint of the treasurer, and it gives me pleasure to say that our financial condition is as satisfactory as ever. In all the nearly thirteen years of its existence, first as the Free Church Record, succeeded by Universal Religion, we have always been able to meet our bills and have a small balance in the treasury at the end of the year.

It will surprise some of our friends to hear that since it became an "International Monthly" we have added to our subscription list subscribers in England, Scotland, Wales, Germany, Sweden France, India, China, Japan, South Africa, West Africa and Australia, besides Alaska, Canada and nearly every state in the Union. It is certainly a valuable adjunct to the work of the Seattle and Tacoma Societies, and should have the hearty support of all who believe in religious freedom.

The Music.

F. W. Low, Organist..

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The report I am to make should really have come from the Committee of the Woman's Union, who have had charge of the musical features, and who have provided the various singers and instrumentalists taking part in the evening services during the past season. We have had Professor Macallister and his choir, Mrs. Ida Gray Scott—an artistic and pleasing singer; Professor Mason and others as vocal soloists; the Misses Crow with their pleasing rendition of string trios and solos, so that only on rare occasions has the organ been depended upon entirely for the music. It was a very great pleasure when the Trustees supplied me with the fine two-manual pedal Estey organ now in the Hall, completely filling the requirements for leading and controlling the singing of the audience, which has consequently improved vastly during the winter. Mr. Martin and myself, together with my invaluable assistant, Wilbur Crow, enjoy the unique pleasure of hearing the audience sing, and when they let themselves out, as they sometimes do, in an old familiar tune, the result is far more pleasing to me than any salary the Society could ever pay me. As you are doubtless aware, the services of organist and assistant are purely gratuitous, and our reward is in having the support of the audience by their hearty singing, and an occasional kindly word of appreciation from some listener. I am now beginning my thirteenth year as organist for Mr. Martin, and I trust I may be permitted for a long time to come to assist him in his work in

my own peculiar way. Perhaps in the years gone by some thought, as is expressed in Tennyson's "Brook," but slightly altered, may have crossed the mind of some unconscious humorist on seeing the organist at his accustomed post for weeks and months and years, the thought in its amended form being as follows:

"Singers come and singers go, but he stays on forever."

The Treasurer's Report.

John M. Winslow.

Our total receipts from all sources, including envelope subscriptions, the loose collection, "Junior Branch" rental, and "special" contributions, from October 2d to date, is $2,291.33. The total number of regular subscribers is 109, an increase of 37 since the opening of the season. Our expenses are as follows: Salary, $2,500.00; rent of hall, $400.00; printing, etc., about $200.00. From present indications we will have on May 28th, our last Sunday, a deficit of $590.00. Concerning this shortage, let me ask you to note that we have raised the money for our needs almost entirely from those attending the services, and that we had a deficit of $180.00 from last season that had to be taken care of this year. Whereas last year we depended on contributions from outsiders, this year we have relied on ourselves entirely, receiving less than $150.00 from non-attendants at the services. What we need is more members. If each of you will resolve himself or herself into a committee of one to secure a new member between now and the opening of the season in September, who will give as much each Sunday as you are now giving, it will so increase our revenue as to make us more than self-sustaining. To me, the outlook for our Society is most bright. It only rests with ourselves as individuals to secure new members and our financial difficulty is solved. And that once solved, our growth will be phenomenal.

The closing report of the evening, from Mr. Martin, was not read, he having been moved by the treasurer's statement to make an immediate appeal for the liquidation of the Society's indebtedness. Most

gratifying was the response. With but one or two exceptions, all the members present participated in the project, and within ten minutes, the time allowed for his report, Mr. Martin had received pledges aggregating $427.00. As we go to press we learn that the entire amount needed has been raised with a surplus to carry over into the next season. The contributions ranged from one of $100.00 to $1.00, and the entire Society, with but one or two exceptions, is represented in the list of helpers.

The Society for Universal Religion.

Alfred W. Martin.

We are celebrating tonight the first of what I trust will be a continuous series of annual assemblies. What a realizing sense of fellowship it gives us to sit together around the banquet table and devote the post-prandial hours to a review of what as a Society we have accomplished and a look forward to achievements in the new season that awaits us!

Although our Society was formally organized on the 12th of March, 1899, our real life as a working body cannot be said to have begun until October, 1903. Between those dates we had little more than a Sunday evening meeting, which I came over from Tacoma to conduct, returning usually the same night. I had vowed not to leave the Tacoma Society until I could find a successor to assume the responsibilities of minister and so warrant my removal to Seattle. Not until a year ago last October was I free to leave the parent organization, take up my residence among you, and, with the inestimable co-operation of your lady-minister, to inaugurate the activities of which we have heard such gratifying and encouraging accounts in the fifteen reports of our programme.

Six years ago I did not know a single soul in Seattle who could be approached on the question of organizing a Society similar to the one in Tacoma, organized in November, 1892. Today we have in our Society an actual enrollment of 249 members, with not less than 200 persons besides who belong to us, though they have not yet placed their names on our membership roll. They have proved their sympathy with our Cause by their frequent attendance at our meetings and by their contributions to our treasury. Within the past seven months we have added sixty-eight names to our roll, or an average of ten

per month. From a list of only 72 enrolled regular subscribers, we have advanced to 109. With no National Conference or State Association behind us, we have every year paid all our debts and met all our expenses, these averaging $3,500 a year since my resident ministry began. To our original single auxiliary, the Woman's Union, we have added the "Junior Branch" and Kindergarten, the Young Ladies' Alliance, the Co-operative Charity Work, the Hospital Visiting, the Mission Sunday School, the Men's Non-Sectarian Club, the Adults' Study-Class and the Postoffice Mission, with promising plans for the further extension of our usefulness in the community during the coming year. And so, friends, I stand here tonight to tell you how immensely encouraged I feel over the situation and to assure you that I face the future with enthusiasm and confidence, pledging you once more the best possible service which it is in my power torender as minister of the Society for Universal Religion.

In reporting on the work that has come under my immediate management and supervision, let me begin with our Sunday meetings. Every Sunday morning, with but two exceptions, when Mr. C. L. Whaley spoke in my place, I have conducted the Adults' Study-Class, and every Sunday evening, except two, when Mr. Nesbitt officiated, I have conducted our regular Sunday evening service. Three special series of discourses were delivered during the season, the first on "The Conduct of Life," the second on "The Life of Jesus in the Light of Recent Research," and the third, begun last month, on "Modern Life and the Moral Law." So much interest was manifested in the discourses on "Jesus" that the request for their publication has been complied with and under the title of "The Real Jesus" the eight discourses have just been issued from the press.

The attendance during the season has averaged close to 400, the percentage of men being considerably larger than that of the gentler sex—a feature which, with all due deference to the ladies, appeals to me very strongly. In spite of the competing attractions of Shakespeare lectures, Revival Meetings, Psycho-Magnetic Tests and other Occultisms, our audience has never numbered less than 250.

Thus far our Society has lost by death only two members, John W. Pratt and Richard Osborn. At the time of their decease, Mr. Pratt was secretary of the Board of Trustees and Judge Osborn was chairman of the Advisory Council. Their services to our Society are gratefully remembered and the resolutions adopted by its officers fully testify to the esteem in which both were held.

Under the head of "Pastoral Work," as it is professionally called, I have recorded 68 calls at the homes or offices of new members, besides uncounted calls on those of our fellowship who were sick or who for any reason desired personal conference. Four times since October have I conducted funeral services, four times performed the marriage ceremony and once the service of baptism, or dedication, as I prefer to call it.

Next to the Sunday work, the most important undertaking in my hands is the editing of our monthly magazine, "Universal Religion," now in its thirteenth year. Mr. Collyer's report told us of the circulation and solvency of our international messenger. Let me add that, while the increase in the number of subscribers is very gratifying, it still remains below what it should be and might be. The plain truth is that the patronage it receives is not commensurate with the labor involved each month in its publication. Our magazine ought to be in the home of every member of our Society, and there are still some sixty or sexenty homes to be heard from. My sincere and hearty thanks are due Messrs. Collyer, Ensminger and Galland for their helpful co-operation in the business department of our publication.

As honorary superintendent of our School for Moral Education, of which three officers have already reported, let me say that a finer company of young people, a more efficient staff of teachers and Kindergartners, and a more competent corps of officers are not to be found anywhere. I consider myself most fortunate in having the consecrated co-operation of so many able and willing workers in the Junior Branch, whose boys and girls will eventually become the solid supporters of our Society.

As treasurer of the "Publication Fund," which was started twelve years ago in Tacoma for the issuing of tracts, booklets,

etc., I have to report sales at the book table over which Mrs. McCloy has so faithfully presided each Sunday night, except when prevented by illness, amounting to $42.25 since October 4th. The disbursements for printing and postage aggregate $35.95, leaving a balance of $6.30, to which must be added the gift of $25.00 from Mrs. Amos P. Tapley of Boston, whose gracious remembrance of our Cause has come to us in this form year after year and many times helped us to make the rough places plain.

Last week President Jordan of Stanford University honored this Society by inviting me to deliver the annual Memorial discourse at the University Church next Sunday; but my duties here are such as to make it impossible for me to accept this highly appreciated invitation.

At a recent meeting of the Board of Trustees and the Advisory Council, it was unanimously voted to hold our Sunday services next season in the morning and in Christensen's Broadway Auditorium, situated at the corner of Madison Street and Broadway, justly regarded as the handsomest and best located hall in the city. Let me register my unqualified approval of this vote and my firm conviction that this change in the hour and place of our meetings will redound to the advantage of our Society in many important particulars. Whatever losses may be incurred by this change, I am persuaded they will be more than offset by the gains. Our meeting at eleven instead of at eight and uptown instead of downtown will involve no change in the character of our work. We shall carry it on just as before, only we will try to be still more loyal to our principles and ideals, so that outsiders who have no religious affiliation will feel attracted to our fellowship, to increase its membership and strengthen its efficiency and thus prepare the way for that one special achievement, so dear to all our hearts, the construction of a building of our own, a true Temple of Humanity, with open doors of perpetual welcome to all who seek for larger truth and nobler life. My own hope is that in another year our organization will be strong enough in numbers and resources to undertake the fulfillment of this great and cherished aim.

Three visions are ever before me. Let me state them in the order of their nearness. First, the vision of a Society in every city of the Union, pledged, like the Tacoma and Seattle Societies, to the promotion of free, spiritual and universal religion. Next, the vision of these independent Societies united in a National Association, precisely as the various independent states are united in the Federal Union. And in the dim distance I descry the Universal Church of Mankind, a world-fellowship of all free souls, all using the method of freedom, or of science, in their common search for truth and all reaching out to the highest moral and spiritual ideals in one great Brotherhood of Man.

Address of John Arthur.

I have come forward solely for the purpose of acknowledging the courtesy shown by the chairman and Mr. Martin, and not to make a speech. Nothing has struck me more this evening than the vast ramification of this Society for Universal Religion, considering how young it is. I believe we have listened to reports from five hundred and fifty committees, and all of them were interesting and to the point. If the Society continues to grow as it has done in the past ten years, it will not be long before the Roman Catholic Cathedral will be inadequate to house it. Mr. Nesbitt has spoken of the gratitude which Tacoma feels toward Seattle on the score of this Society. I should reverse the order, and say that the gratitude is entirely due from Seattle to Tacoma. It was Tacoma that inaugurated this free, non-sectarian, creedless Church-movement. It flourished many years in Tacoma before it could gain any foothold in Seattle, and Seattle drew all its spiritual inspiration not from its own highly materialistic citizenship, but from the intelligent and thoughtful people of Tacoma. Another thing that I observe is, that there is not a gloomy, down-cast countenance in this large meeting. Nobody here seems to be afraid of hell. I like this cheerfulness and I consider it a manifestation of true religion.

We do not often find in one person the combination of qualities which brought success to this Society. Mr. Martin

is a profound, scholarly and eloquent minister, full of idealism and lofty aspiration; but he is also a first-class business man, and has been able, by his marked executive faculty, to put this organization on a sound business footing. Mrs. Martin has achieved no less a victory; she has the talent for organization and also wonderful power of conciliation. Every lady in the Society has her allotted work to do, and they all do it willingly. I do not wonder that our Tacoma friends complain of us for having taken Mr. and Mrs. Martin away from them. They know how great their loss is; we know how great is our gain. I predict for this Society a continuance of its magnificent growth, and I rejoice at this, for the reason that I believe it to be a wholesome and liberalizing influence in the community. Its natural tendency is to soften prejudices, to silence bigotry, to eradicate inherited hatreds, and to bring men of all races, classes and conditions together upon a footing of equality and fellowship. If its influence were to inflame religious animosities and to keep men apart on racial and sectarian grounds, I should not wish it success; but I know that its influence is the very opposite, and that wherever that influence spreads we become better citizens and better neighbors. For all this I am thankful and I wish the Society unbounded success.

Closing Word.

Judge George.

The lateness of the hour precludes me from saying much that might be said as a fitting close to this auspicious evening. My emotions have been profound as I have contemplated the scene before me tonight and noted the change that has taken place since the earlier years of our existence as a Society. My memory has taken me back to the first meeting of this movement, when Mr. Martin came to us, a stranger, to deliver his message in "Wilson Hall," in November, 1898. Some of you will recall how that hall was filled to suffocation and many were turned away, unable to gain admission, and that we thereafter removed to the more spacious "Ranke's Hall," where we formally organized in the March following. Of that vast throng,

representing every social grade, there remained but a few hundreds, when the merely curious had fallen away, and of those remaining, one hundred and twenty signed the roll as charter members. Then came the vicissitudes of the first two years, when, with no resident minister and little or no acquaintance among our members, we sometimes feared for the continuity of our organized existence. Nothing but love for our leader and the spirit of devotion to our Cause kept our Society intact. And yet we steadily grew in numbers and a higher degree of stability and cohesiveness was slowly but surely being given to our Society, and with the coming of Mr. and Mrs. Martin from Tacoma to Seattle, what a transformation has ensued! To witness the general manifestation of friendship and fellowship apparent on every hand, as we have tonight, and to hear recounted the achievements attained within so short a time under the guidance and direction of Mr. Martin and the no less capable assistance of Mrs. Martin, is gratifying and encouraging in the highest degree.

May we all as a result of this past year's work and association be impelled to a greater faith in and devotion to our Cause and a more vigorous support of its work, thereby justifying its claim to the highest place in the realm of religion and of practical and permanent value in the upliftment of mankind.